(Rahmatullaah Alayhi)

By:

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Insha-Allah

1. 40 Rabbana-Translation with notes;
2. Masnoon Duas;
3. 6 Points of Tabligh;
4. Fasting Made Easy;
5. Imam Abu Hanifa (RA);
6. Imam Shafi (RA);
7. Imam Malik (RA);
8. Imam Hambal (RA);
9. How to recognise Hazrat Esa (AS);
10. Why accept Islam?;
11. Masjid Manners and Laws;
12. Kitabul Haj;
13. Short Surahs;
14. Importance of Topi;
15. Importance of Beard;
16. Importance of Fajr;
17. How to visit the graveyard;
18. Basic Inheritance Chart;
19. Will Forms (Supplied on request);
20. Zakaat – Basic Information.

FOREWORD

Definitely all Praise is for Allah. We Praise Him, seek His help and ask for His forgiveness. We seek refuge in Allah from the evil within ourselves and from our evil actions.

Whomsoever Allah guides, non can misguide him. I bear witness that none has the right to be worshipped but Allah, alone, having no partner and I bear witness that Hadrat Muhammad (SAW) is His obedient servant and Rasul. Blessings be upon the Sahabah (RA).

In this morally declining age, people who read a few books on Islam in the comfort of their homes without any sacrifices have formed a habit of passing judgement on pious righteous knowledgeable persons whose sacrifices cannot be compared. We have embarked upon a series of brief life stories of the four Imams of Fiqh.

Mostly, we have rendered a non-literal translation of the urdu original by Hadrat Moulana Makbool Ahmed Suhaarwi (RA), with minor additions of our own.

The aim of this work is to create respect, love and honour for those who truly deserve it and to realise the insignificance of our meagre efforts towards the upliftment and maintenance of our Deen. It is also hoped that a thirst will be created for more details in this regard. These series may be easily adopted as part of the syllabi for Madressahs and other Islamic educational institutions.

May Allah Ta'ala reward all those who enabled us to put these pages to print and include us in their duaas and may He accept these minor efforts for His Deen.

A.H. Elias (Mufti)
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INTRODUCTION

Truth and justice are the strongest and most wanted concepts in this world.The reality of these words cannot be achieved by mere wishful thinking or lip-service but through difficulty and sacrifice.There have always been people who allow their worldly inclinations to get the better of them.When such people allow the opium of power to stupefy them they lose all responsibility and are answerable to no-one.They lose the fear of Allah and start inflicting all sorts of hardships to those under their rule who dare to question or refute their wrongdoing.Many pious people, including the Ambiyaa(Prophets){A.S.},were subjected to untold sufferings and hardships and were relentlessly tortured for enjoining what is right and forbidding what is evil.People who love the truth and who have tasted the relish of truth have not been deterred despite all the trials they had to endure in its path.These were the wise and Allah-fearing people who knew that the outcome of truth was always good and inevitably brought joy to those who had to endure the nightmares which were created by falsehood and to those who were caught in its deceptive promise of salvation.

One of the many people who strived for and upheld the truth at any cost was IMAAM AHMED IBNE-HAMBAL(R.A.).In this short chapter it is hoped that the reader may at least get a brief idea of this great personality ,for his sacrifices for the truth are too magnificent to describe in just a few pages.

PEOPLE ARE MISLED BY THREE THINGS

People are generally misled by three things;-

1)Beauty and grandeur.
2)Wealth.
3)Fear of hardship and difficulties.

Power is normally wielded trough the above three things.When a child abandons his stubbornness after been given attractive toys,people smile at his naiveness and ignorance
at falling for such a small bribe.Similarly ,the caller towards truth should not fall into the trap of abandoning his call in exchange for any of the above three things.If he does, his foolishness would surpass that of the child's since whereas the child abandons something unpleasant for something good-he would be exchanging the invaluable truth for a temporary,deceptive happiness and an unmeasurable loss in the Aakhirat.Beauty and grandeur are easily terminated by a mere bout of illness or a simple accident.Wealth leaves a person even more easily.Difficulties and hardships ,though a greater test than the previous two,are also temporary.The beauty of truth and righteousness are never effaced.

Rasulullah(S.A.W.)has mentioned that every Nabi leaves behind such a group amongst his companions who become his inheritors and who uphold the knowledge of the Nabi.They establish the Sunnat of that Nabi and follow him,and preserve the teachings of the Ambiyaas(Prophets)in exactly the same manner that it was left to them.As time went by such people were born who began introducing innovations (new things) into the Deen(religion)
When this happened,these followers stood steadfast against them.Some people expressed their opposition with their hands-others with their tongues and yet others regarded these actions as bad in their hearts.The first two methods of opposing anything in Islam indicate strength in Imaan.The last method of disliking the action in the heart shows that although Imaan is present,it is weak.

In the ummat of Nabi(S.A.W.) also, many corruptions(fitnah)
arose.The fitnah of not paying zakaat - the fitnah of irreligiousness - the fitnah of innovations

which were neither mentioned by Allah nor were they taught by Nabi(S.A.W.).The inheritors of Nabi(S.A.W.) fought against all these fitnahs. One such innovation which is going to be discussed now was opposed by IMAAM AHMED IBNE HAMBAL.(R.A.)

IMAAM ABU HANIFAH (R.A.) tolerated the torment of imprisonment but did not leave HAQ(truth).
IMAAM MALIK(R.A.) endured seventy lashes,but did not turn away from the truth.

Before describing the sacrifices made by IMAAM AHMED IBNE HAMBAL (R.A.) it is important to explain the condition of the people during his time.

The Sahaba(R.A.)were true khalifas(rulers).They used to take proper care of their subjects' material well-being and also led the prayers.During the time of Haj,they taught the people about the various rites of Haj and the laws of Deen.

The Abbasi rulers -MAMOON , MU'TASIM and WATHIQ etc. were so-called Muslim leaders.They acted according to their desires.In their courts,such people gained prominence whose beliefs were incorrect and who had no respect or regard for the Quraan and the Hadith.They debated every law of Allah and misled the Muslim masses.The Khalifas came under the sway of these people and could not see right from wrong.They resembled the irreligious people of today who mock and jeer at the laws of Islam and still want to behave as if they are authorities on Islam.The honour of royalty and leadership with all its powers creates pride and haughtiness.The continuous companionship of the courtiers and the flatterers degenerated the character of the Kings and rulers still further.When leaders consulted with the pious and righteous people,these vices were avoided.Unfortunately these rulers not only refused to take the advice of the pious people but actively suppressed the truth.The Khalifas of

Baghdad usurped wealth and lived extravagant lives.They misused state wealth by distributing it unfairly.They neither attended the masjid with the common people nor did they lead the HAJ.They punished and imprisoned people as they wished without any proof or witnesses.

Caliph Haroon Rasheed had met many Aalims whom he used to give gifts to and visit , but he was not satisfied and wished to meet a person who could give him some good advice.For this reason he went to meet the teacher of Imaam Shafee (R.A.) whose name was Fudhail bin Ayyaaz.

Fudhail was a great Aalim from Makkah who had an excellent disposition.His son,Rabee,accompanied Khalif Haroon Rasheed.Fudhail bin Ayyaaz was busy reading the Quraan when the knock was heard.On hearing who it was,he replied"I have no work with the Amirul-Mu'mineen."After much hesitation,the door was opened and Fudhail(R.A.) said:"O Haroon,Listen!Your forefather,Hadhrat Abbas (R.A.)asked Nabi(S.A.W.) to give him governorship over a some area as well, to which Nabi(S.A.W.) remarked "O uncle,this leadership will be a source of great regret on the Day of Qiyaamat."

IMAAM AHMED IBNE HAMBAL

During the time of the Imaam the leaders were just as corrupt as described previously.These unfortunate leaders wasted their time on debating about minute Islamic matters without even being qualified to do so.One such matter regarded the Quraan.They argued that just as Allah Ta'aala created many things,called Makhlooq-(created) the Quran was also a mere creation and was therefore neither a sifat(attribute)-nor was it eternal.

WHAT IS THE CORRECT BELIEF.

It has already been mentioned that no belief can form part of Islam unless it has been sanctioned in the Quran or in the hadith .This belief was not

mentioned in the Quran nor was it taught to us by Nabi(S.A.W.).In fact ,the leading Sahaba and the Imaams that followed made no mention of this in their books of Jurisprudence.

On the contrary,the true Islamic belief is that just as hearing,seeing,and having infinite knowledge are accepted attributes of Allah, speech is also an accepted attribute of Allah.It is therefore inappropriate and unacceptable to regard Allah as being dumb(May Allah Protect us).

THE EXTENT OF THIS MISCONCEPTION.

If the holders of this belief restricted their ignorance and misguidance to themselves,then Islam would not have been so greatly discredited.Instead,they indoctrinated this belief to the Abbasi rulers to such an extent that an announcement was made to the effect that every Muslim must hold the belief that the Quraan is a creation and not an attribute of Allah.The audacity of this fallacy obviously caused great consternation amongst the pious Ulema.
This episode reminded the people that it was this very
Abbasi royalty which inflicted seventy lashes to Imaam Malik(R.A.)and made him roam through the marketplace on a camel.People became perplexed and confused.A few requested for duaas - others preferred to remain indoors - and others spoke about leaving the place of Fitnah(corruption) to gain salvation.The Muslims had to choose between imprisonment or to accept that the Quran is a Makhlooq(creation).

When Imaam Ahmed bin Hambal(R.A.)heard about this new belief he neither advocated the request for duaas nor did he favour sitting behind closed doors.Instead,he openly proclaimed that this belief was incorrect and had no place in Deen.This was the idle mutterings of those who had strayed from the straight path.He went to them and declared that this was not the teaching of Nabi(S.A.W.),nor of his Sahaba(R.A.).

When the courtiers heard of the opposition by the Imaam,they instigated the Khalifa that the Imaams opposition to the beliefs of the Khalif is tantamount to disobedience and the punishment for disobedience is imprisonment.

CONFRONTATION WITH THE KHALIF IN HIS COURT.

A sorrowful and disgraceful situation arose when the Khalif decided to imprison Imam Ahmed Ibn-e Hambal and to parade him to the court on the back of a camel.

The Khalif said:"O,Ahmed!I have chosen this particular belief after fully understanding it.Hence if you have any doubt about it then this Aalim is present in this court.Have your doubts removed through him."
The Imaam replied:"Praise be to Allah,this belief was neither taught by Allah Ta'aala ,nor was it taught to us by Nabi(S.A.W.) in his entire lifetime.None of the four Khalifs nor any of the great and senior Sahabas(R.A.) explained such a belief,so how can this unfortunate Aalim, who knows nothing about deen explain otherwise.What is the point of this discussion and what is his proof? If you or the Aalims of your court can prove this belief from the Quraan or the Hadith,then I am prepared to believe it.A mere intoxication of words will not change my belief.

After Mamoon, his brother Mu'tasim became the Khalif.Imaam Ahmed had an interesting discussion with him. He says:"When I presented myself before Mu'tasim, he said "come closer."So I went closer,made salaam to him and said:"Towards what did your uncle's son call the Qureish and Abbas(R.A.)? Mu'tasim replied,"Towards LAAILAAHA ILLALLAH."The Imaam replied that he also believed in LAAILAAHA ILLALLAH - that Allah is one and he has no partners.Thereafter,he narrated to him the Hadith of Abdullah bin Abbas (R.A.) in which Nabi(S.A.W.) taught the Arab tribe of Abdul Qais

the fundamental principles of Islam and asked him:"Is this belief also included that a person cannot be called a Muslim if he does not believe that the Quraan is Makhlooq(creation)."Mu'tasim did not reply to this himself,but told Abdur-Rahmaan (who was amongst those who instigated the Government to force the people to accept this belief) to answer Imaam Ahmed (R.A.) and question him if necessary.

Abdur-Rahman asked my opinion on the Quraan.I asked him what his opinion was regarding the knowledge of Allah Ta'aala.He had no answer.I added that the Quraan is in actual fact the knowledge of Allah Ta'aala and whosoever claims that the knowledge of Allah Ta'aala is Makhlooq (creation),has disbelieved (made Kufr).Abdur-Rahman could not answer.The ulema in the courtroom shouted out:"Imaam Ahmed has proclaimed us all to be Kaafirs."Abdur-Rahman said:"There was a time when Allah Ta'aala was present but the Quraan was non-existent." Thereupon I asked:"Is it ever possible that Allah is existent but his knowledge is non-existent?.Bring forth some proof from the Quraan and the Hadith.This opium of words and distractions are neither acceptable,nor can I bring faith upon them."A colleague of Abdur-Rahman ,Ibn Abi Dawood said:"A discussion should be based on both the Quran and the Hadith and on AQL(logic or intellect.)I asked ;"Besides the Quraan and the Hadith ,is Deen based on something else as well,as I find all matters of Deen only in the Quraan and in the Hadith."

Abu Dawood was the most mischievous amongst the courtiers.He incited Mu'tasim by telling him that Imaam Ahmed was himself astray and was leading others astray as well.He suggested that Mu'tasim ask the opinion of the Ulema and the Mufti's of his court.All the Ulema replied "Yes,he is astray."Mu'tasim then terminated the discussion for the day.The following day the discussion resumed.On this occasion ,Imaam Ahmed gave such

pertinent answers which left all the courtiers dumb-founded.Thereafter Mu'tasim said:"O Ahmed!If you accept my way you will become from amongst my special and close ones.You will then walk on velvet carpets and you will become wealthy."Imaam Ahmed (R.A.)asked:"What type of proof is this? Bring forth proof from the Quraan and the Hadith that this belief exists."All the courtiers shouted in one voice:"He is astray!"
Mu'tasim then ordered the chains to be brought.Thereafter the lashers came and the Mubaarak hair of Nabi(S.A.W.) which the Imaam possessed was snatched from him.He asked Mu'tasim:"What is going on! Did Nabi(S.A.W.) make the killing of any Muslim permissible? Am I not a Muslim?!What answer will you give on the day of Qiyaamat.Remember-just as you have presented me as a criminal,you will also have to present yourself in front of the Sovereign of all Rulers(i.e.Allah Ta'aala).Then what answer will you give for my blood?!These words had an effect on the heart of Mu'tasim.However because of the presence of many irreligious people he could not change his decision.

When the first lash struck Imaam Ahmed(R.A.),he recited Bismillah.On the second lash,he recited Lahowlaa Walaa quwwata illah billah.On the third,he recited "the Quraan is the word of Allah and not the Makhlooq(creation).On the fourth lash he recited "Say O Nabi (S.A.W.) only that which is ordained for us will afflict us."Thereafter he became unconscious.It was the month of Ramadaan and Imaam Saheb was being continuously lashed in the scorching heat,and despite the severity of hunger and thirst.It was this same Imaam who,whilst being taken to Tartoos,was asked that if a sword was placed over his head will he accept this belief,(i.e. that the Quraan is Makhlooq).He replied,"Never!".

WHAT DID THE ULEMA SAY.

During the imprisonment of the Imaam,the Ulema

went to him and said to him,"To save your life is obligatory(compulsory).Therefore,you can maintain your belief for yourself but comply with their belief to save your life,(i.e.that he should say something but believe another.)

The Imaam replied:"This cannot be done,for Nabi(S.A.W.)has mentioned that such people have also passed this world who did not turn away from the truth even though a saw was placed over their heads and they were sawn like wood."

It being the month of Ramadaan, the Imaam drank only water and continued his fast.When the executioners lashed him,he became unconscious,his clothes tore and his entire body was soaked with blood.When he regained consciousness some people brought water but the Imaam refused saying that he could not break his fast.At the time of Zuhr,he was taken to the house of Ibrahim where he performed salaat in that very condition.After the salaat,Ibne Simaa,who was the Imaam inquired as to how he could read salaat with blood flowing from his body.

READING SALAAT WITH FLOWING BLOOD.

Imaam Ahmed(R.A.)replied that Umar(R.A.)made Imaamat whilst blood was flowing from his body.The blood was gushing out like a fountain and he completed the salaat in that condition.He then asked the Imaam:"What is your opinion regarding the salaat of Hadhrat Umar(R.A.)?Was it valid or not?"Ibne Simaa was left speechless.

The eighty lashes which the Imaam had to bear were so severe that if an elephant was lashed in a similar manner it would have screamed.The Imaam ,however did not make a sound.Instead he kept on saying:"The Quraan is the word of Allah and not Makhlooq (creation)."

The status of Imaam Ahmed (R.A.)was so great that great scholars used to inform the people that the

person who has love for Imam Ahmed (R.A.)is in fact a follower of the sunnah.

N.B.To read salaat whilst blood is flowing from the body is only permissible under special circumstances.The normal ruling is that salaat will not be correct until the flowing blood is not cleaned off.Wudhu is generally nullified by the flowing of blood.

THE STATUS OF IMAAM AHMED BIN HAMBAL (R.A.)

Regarding the hardships and difficulties that Mamoon and Mu'tasim meted out to Imaam Ahmed (R.A.)-Imaam Shafi (R.A.) saw a dream.He wrote about this dream to Imaam Ahmed (R.A.):-

"I saw Nabi(S.A.W.) in my dream.He said that I should convey his salaam to Ahmed and inform him that soon he will have to undergo tests and trials regarding the Khalq-e-Quran(the Quran being creation),but he should not admit to it.In virtue of this,his knowledge will remain until the day of Qiyaamat."

When Imaam Ahmed (R.A.) received the letter,he began crying.He sent his shirt to Imaam Shaafi (R.A.) with the messenger.When the messenger reached Egypt and Imaam Shaafi(R.A.) realised that Imaam Ahmed (R.A.) had given his shirt as a reward for bringing the letter,he said:"Moisten the shirt in water and give it to me so that I can gain barakat(blessings) from it."It is also narrated that he drank the water in which the shirt was moistened.

Another incident from which one can gain a lot of insight in this regard is related by Abdullah, the son of Imaam Ahmed (R.A.).He says:"Sometimes my father used to say:"O Allah!forgive Abu Haitham."Thereupon,I asked:"Who is Abu Haitham?"My father replied :"Whilst the police were taking me to the court,a person asked me on the way if I knew him.Thereafter he introduced himself as Abu

Haitham."He said:"I am an infamous thief who was arrested many times for stealing.My name is written in the Royal Register.I withstood many punishments,amongst which the lashes alone add up to no less than eighteen thousand,and I have still not given up stealing.As soon as I am freed,I begin stealing again.I commit all these crimes in obedience to Shaitaan.You , on the other hand are undergoing all this for the sake of Allah Ta'aala and in conformance to Nabi(S.A.W.).It will be extremely sorrowful if you become afraid of the lashes and stop displaying your courage and steadfastness in the cause of Haq(truth).I then said to myself that if we cannot do even as much in the cause of truth as a thief does for theft,then our devotion to Allah is nothing in reality! As a result,my heart became firm.

Although Mu'tasim ordered the lashing and torturing of Imaam Ahmed (R.A.),he later deeply regretted his actions and sent his deputy to enquire about the health of Imaam Ahmed(R.A.).When he heard that the wounds healed,he was overjoyed.Although the wounds had healed ,the after-effects remained until his death.He forgave everyone except the irreligious scholars who led the Abbasi caliphs astray.

When Abu Tayalisi,who was a great Aalim (scholar)of Basra heard of the story of Imaam Ahmed(R.A.),he remarked:"If Imaam Ahmed (R.A.)was present in the era of the Bani Israeel,he might have reached the status of Nabuwwat.(Prophethood)."

Imaam Shaafi(R.A.) used to say:"I did not find a greater and more Allah-fearing Aalim in Iraq,than Imaam Ahmed (R.A.)."

The ustaad of Imaam Bukhaari,Humaid,used to say:"The demise of Sufyaan Thauri saw an end to Taqwa(piety).The demise of Imaam Shaafi (R.A.) heralded the end of the Sunnat and the demise of Imaam Ahmed (R.A.) brings with it the fear of the

destruction of Deen and the increase of innovations."

THE FAMILY OF IMAAM AHMED BIN HAMBAL

Imaam Ahmed(R.A.)hails from the Quraish family.His lineage links up to Ibraheem (A.S.).His father was a policeman who passed away while he was only two years old.Hence his mother had to bear the total burden of his upbringing alone.

ACQUISITION OF KNOWLEDGE

His formal education began in Baghdad.At the age of sixteen,he attended lessons of Hadith and joined the class of Imaam Abu Yusuf(R.A.).At the age of twenty four he performed his first Haj.Four years later he performed his second Haj.Five years later,he performed a third Haj.Although these later pilgrimages were not obligatory on him,his longing and love for the Haram inspired him to perform them.

He also attended the lessons of Hadith by a great Muhaddith of Yemen whose name was Abdur-Razaak. Ishaaq and Yahya bin Mueen of Khurasaan also attended these lessons.He was penniless during this time.When he went to Kufa,he boarded at a certain lady's house,but owing to his extreme lack of means,and great poverty,he used a brick as a pillow.He was thus unable to go to Rai,although he longed to do so because the great and most famous scholar ,Jareer bin Abdul Hameed resided there.Whenever he got the opportunity ,he travelled there on foot or with a passing caravan which happened to be going in that direction.He used to remain there for a while and participate in the lessons of any Sheikh.He had a special relationship with Imaam Shaafi (R.A.) and whenever he happened to go to Makkah,he used to attend his lessons there.

Imaam Shaafi(R.A.) once said to him:"O Ahmed!your outlook on Hadith is very vast.Inform me if any of my views conflict with the Hadith.

ABSTINENCE AND PIETY

His obedience and piety was of such a level ,that he never worked for a governmental post,and nor did he like anyone who did so.Such was his dislike for this that he gave up all contact with his son Saleh,because he was employed by the Abbasi Khalifa,Mutawakkil Billah.

STEADFASTNESS WHEN IN THE PANGS OF HUNGER.

On one occasion ,Imaam Saheb suffered the pangs of hunger for three days.After the third day,his wife borrowed some flour from the neighbour and hastily prepared some bread and presented it to him.He asked:"How was the bread prepared so quickly?"His wife replied:"Saleh's oven was already hot,so I prepared it there,because I knew you would be very hungry." He said:"Remove this bread which was prepared in Saleh's oven and close the door that faces the house of Saleh."

His son Abdullah says:"Once, he had to reside in the palace with the Abbasi Khalifa.However , he never ate at the Royal table and fasted for sixteen days.After the sixteenth day,he ate some sattoo,(barley perched, ground and made into a paste) at a distance from the Royal palace.This hunger caused a decline in his health as a result of which he suffered weakness for six months thereafter."

Once Khalifa Haroon-ar-Rasheed told Imaam Shaafi(R.A.):"There is a need for a judge in Yemen.You choose one as your choice will be more appropriate."During this time,Imaam Ahmed used to attend Imaam Shaafi(R.A.)'S lectures.When the latter encouraged him to accept the offer,Imaam Ahmed(R.A.) bluntly replied:"I have come to you to acquire Hadith and not to seek employment nor to become a judge."Imaam Shaafi(R.A.)remained silent realising the calibre of Imaam Ahmed (R.A.).

CONTENTMENT IN THE FACE OF POVERTY.

Abdullah,the son of Imaam Ahmed(R.A.) says:"During the era of Khalifa Wathiq ,our household suffered great want and poverty.A person wrote to Imaam Saheb :"I have four thousand dirhams and my wish is that you use it for your personal expenses."He refused to accept it although the person continuously insisted on him accepting it.I said:"This money which is being offered is not Sadaqah(charity).It is a gift."He replied that when the money is spent the very same condition will prevail.

A trader vowed that he will give Imaam Ahmed (R.A.)ten thousand dirhams from his profits.Imaam Saheb refused and said :"We are well off.May Allah grant you a lot of barakat(blessings)."

On another occasion, a trader presented thirty thousand Dinars which Imaam Saheb refused and went away.

Imaam Saheb used to go to Yemen to attend the lessons of Hadith by Sheikh Abdur-Razaak,who came to know about his poverty.One day he gave him a handful of gold coins for his personal use.He refused to accept it saying:"Allah Ta'aala is fulfilling my necessities. I am not in need of your gift."

Amongst the Abbasi Khalifa's,Mutawakkil was such a Khalifa who strongly opposed any innovations in Deen.He also disliked philosophical and logical views in Deen.When he became a khalifa,he respected and accorded great honour to Imaam Saheb(R.A.).He also tried to make amends for all the suffering and hardships which were borne by the Imaam before his khilaafat.He dismissed all those courtiers who instigated the innovated belief regarding the Quraan,and requested the Imaam to present himself in the court,offering him twenty thousand coins.On another occasion,he sent one hundred thousand dirhams,but Imaam Saheb

(R.A.) refused saying :"My farming is sufficient for me.What am I going to do with this burden(the money)? Mutawakkil then said :"Order your son to accept the money."He replied:"He has his own choice."

The people who brought money to Imaam Ahmed (R.A.),said:"It is the command of Ameerul Mu'mineen that if you do not want to accept the money for yourself,then distribute it amongst the poor and needy."Imaam Saheb(R.A.) replied:"There are more poor and needy people at the door of the Ameerul Mu'mineen compared to my door.Hence if you wish to distribute the money amongst the poor and needy then you rather go there."

Abdullah says:"When Mutawakkil began honouring and receiving Imaam Saheb greatly, he said:"This test is greater than the previous one.If that was a trial and a test regarding Deen then this is a trial and a test concerning the material world."

Imaam Ahmed never involved himself in worldly matters.

THE MEANING OF TAWAKKUL

A person asked Imaam Ahmed "What is Tawakkul?"He replied:"Tawakkul is that a person does not rely on or expect anything from anybody else besides Allah Ta'aala."

Saleh ,Imaam Saheb's son ,says:"My father never asked anyone to bring water for his wudhu.He used to lower the bucket in the well himself and draw water.If the bucket emerged full of water,he would say "Alhamdulillah"(All praise is due to Allah.). He used to repeatedly state that the Quraan is the speech of Allah and not Makhlooq(creation).

IMAAM AHMED SAW ALLAH IN A DREAM

Once Imaam Saheb saw Allah in his dream .He asked:"O Allah!What is beloved to you?"The reply

was :"The recitation of the Quraan."He asked :"Recitation with understanding the meaning or without the meaning?"The reply was:"Both conditions."(i.e. with and without understanding the meaning.)

AN OLD WOMAN RECOVERS.

A person came to Imaam Ahmed and told him:"My mother has reached old age and she is paralysed.Make duaa to Allah Ta'aala that she recovers."

Imaam Saheb replied:"I myself am in need of her duaas."He thereafter made duaa for her.When the person reached his house and knocked at the door,his mother came running to open it.She told her son:"I have recovered now.Most probably Imaam Saheb has made duaa for me."

AN ALLEGATION OF CONSPIRING.

The people noticed that the Khalifa Mutawakkil honoured,revered and had a high respect for Imaam Saheb.Hence they told the khalifa:"O Ameerul Mu'mineen,Imaam Ahmed has a sympathetic attitude towards the Alawi household and is in support of them.A conspiracy is underway that the pledge be taken at his hands."

Mutawakkil sent an order to Baghdad that the matter should be investigated.Imaam Saheb was sitting in the company of his family and brotherhood and the investigators found nothing suspicious.When he was questioned regarding the conspiracy, he said :"What conspiracy!I fully obey the Ameerul Mu'mineen in all matters and also pray for his well-being and his steadfastness on the truth.How is it possible for me to conspire against him.

When the khalifa came to know that the rumour of the conspiracy is untrue,he immediately realised that this was a plot against Imaam Saheb by his enemies.

He then sent ten thousand dirhams with his associate Yaqoob for Imaam Ahmed who initially refused it.However,after Yaqoob persisted,he accepted it and immediately distributed it amongst the scholars of Baghdad and Basra.

The khalifa ordered that Imaam Ahmed should be brought to him with honour and dignity so that he may gain blessings by his presence.A special place was prepared for Imaam Saheb as he arrived and food was brought from the Royal kitchen.He did not eat of it and continuously fasted which resulted in extreme weakness.When the khalifa learned of this,he sent the Royal doctor who after examining Imaam Saheb stated that he is not ill but that his condition was the result of continuous fasting and other spiritual exercises.

The khalifas mother expressed her desire to meet Imaam Saheb.Hence Imaam Saheb went to the house of Mutaz(the khalifa's son where the khalifa's mother resided).The khalifa and his mother sat behind the veil.When she seen Imaam Saheb from behind the veil she remarked shockingly to her son:"You supposed such a person to conspire against you!"The khalifa replied:"Most definitely he is innocent of that crime O mother!.Look,the house has become illuminated by his presence."

When he reached Baghdad,he was close to death to hunger.A few affluent people again complained to the Amirul Mu'mineen that Imaam Saheb does not accept the gifts that are given nor does he eat the food that is presented to him.To this Mutawakkil replied:"Even if Mu'tassim is revived and he complains about Imaam Saheb I will not accept it.I warn those who ,in future,complain about Imaam Saheb."

Once a person wrote a letter to the khalifa,in which he stated that Imaam Ahmed regards his (khalifa's) forefather as infidel.The khalifa replied:"That is absolutely true.Mamoon-ar-Rasheed associated with any type of person.Hence the

irreligious people trapped him in their claws and finally led him astray.Similarly my father,Mutassim,was a person who always caused conflicts and wars.He had no knowledge of Aqaaid(Islamic beliefs) which led him astray.My brother Wathiq was definitely an infidel."

Thereafter the khalifa ordered that the writer of this letter be given a hundred lashes for carrying tales.The lasher(Abdullah bin Ishaaq)gave him five hundred lashes instead of a hundred.The khalifa asked the reason.He replied:"Two hundred lashes in obedience to Allah and His Rasool(S.A.W.).Two hundred in your obedience and one hundred for falsely accusing a pious person."

COMPILATIONS

Imaam Saheb has many compilations to his credit.However,MUSNAD AHMED is one of the most famous and authoritative books in the field of Hadith.If it has to be written out in the form of this Kitaab it would encompass approximately twenty thousand pages.Abdullah (Imaam Saheb's son)says:"My father compiled this Kitaab from a mass of seven hundred thousand Ahaadith."

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